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[illegible]

By Eric Rhode

This quotation (and it is not atypical) luts up on page ix of *W. R. Bion's Learning from Experience* (1962). It affords some clue as to why Bion should be so controversial a figure among his fellow psychoanalysts and so little known to the general reader. Not least among its perplexities are the braic jargonisms, the references to Melanie Klein's theories and its conclusion. Bion's critics are most likely to be incensed by this conclusion—suggesting as it does that a man's guilt may be conditioned by the loved girl and the envied rival which unconsciously he takes to exist in his legation only because of his persecution by that man. But what is the significance of this about psychoanalysis as a science. Yet it is the kind of insight which many of them might

Bion evokes the poignant as well as the infuriating aspect of their fate in a parable that appears in *Attention and Interpretation* (1970). It is concerned with lying and without liars—those martyrs of the "often of human origin, whose very names have perished" in the face of or perhaps because of the fact that one of their motives in lying may be to assert their individuality. Elsewhere Bion has argued that truth, especially scientific truth, logically exists before we can postulate a thinker. The notion of originality, by and large, belongs to the domain of lying. Truth, he states, is impersonal. The

The reader may prefer to approach Blouin's ideas by an easier route—by way of the recently pub-

the reverie is allowed but is not associated with love for the child or its father this fact will be communicated to the infant even

He suggested that whereas the neurotic component of the mind

new wife is in a ravine's contemplation of worship. The "ravine" is "One has to turn back to the first volume, *Crammer to Hooker*, for his own elucidation. "Worship," he says, "is understood in no narrow or rubrical sense, but as the corporate offering of thought, action, and decision-making as a response to the Word." The language in the saga of Christ and His followers throughout history." The language is not very clear, at least to me it is not. Apart from the rather inappropriate use of the word *saga*—as if Christ were some sort of Norse second-hand hero becoming around the world—how is one to understand this

By C. H. Sisson

The twentieth century in England and America still leaves the history of worship and theology with a choice of subjects on this subject: That made by Professor Davies is perhaps the obvious one for the historian of 400 years whose final volume bears the subtitle "The Ecumenical Century", while the emphasis on what he calls the "concomitant" of the "truth" is on "the unconsciously complementary character of divergent modes of worship". He tries to give equal weight, so far as the subject he is treating allows, to the history of the Middle Anglican and Puritan strands. He is not so much a stranger to good a claim to a catholicity superior to any of them. Failing that, his claim can only be to a fairness which is certainly not specifically Christian, if Christian as such, and which owes more to the solid and sane than to the "truth" than to the facts of the seventeenth. There is no particular merit in setting out as "The Roman Catholic View of the Sacrament" what was written by two Jesuit exiles in the Low Countries, or in setting out as "The Anglican balance with 'The Anglican View of the Sacrament'" and "The Puritan View of the Lord's Supper" in the succeeding sections. The same might be said of the sections "The Roman Catholic Calendar" and "The Puritan Calendar." There is "of

cover an even vaster territory, which has to be covered in these chapters, while giving pointers to a fair range of valuable material, strain the general plan of the book a bit. For the readable material, the period in these chapters is overwhelmingly Anglican, and too much attention to method must upset the sort of account of the "three traditions" which Professor Davies has set out to give. The Puritans rated sermons more highly than Anglicans, and the Anglican sermons were better. That may well be, of course', Professor Davies says, making the best of a bad job, that Puritan sermons seem much duller than they were, not because of reading them rather than listening to them. Just as, one may add, newspapers may seem more exciting than the durable literature being produced at the same time. Apart to the religious tradition, Davies feels obliged to give a word and a few sentences to the more prominent, influential Tillotson's prominence scarcely less than that given to Andrews or Taylor.

The second part of the book, entitled "Catholic Controversies" contains chapters on "Style in Worship", "Calendary Conflict"—not a very happy expression, but the chapter has some interesting material on the Marianism and state services as well as the deviance of the Christian Year—"Sacred Music", with the subtitle

The volume as a whole, like its predecessors, is a valuable compendium of material about theology and worship in the period it covers. As such, it will be useful to students of history and as well as, one supposes, to theologians. With the growing ignorance of these subjects among the public at large, there is a need for books which will give students an *entrée* into their fields. The volume's poetry of Donne, Herbert, Vaughan, Crashaw and Traherne—mentioned no others—becomes, in varying degrees, insubstantial. The past is slipping from us, with the following of the Church of England. Following Cromwell's Puritanism, and hounding the Book of Common Prayer into the shades—our more manifestation of the erosion by technology of the old language and the old landscape. Whoever continues *Worship and Theology* in the century from now will have to include chapters on Islam and Hinduism as well as on Professor Davies's "three traditions". The seventeenth century will be as remote as the Middle Ages. Already the England to which Scott's last was written by the Act of Union has disappeared. However, there are always a few people who doubt whether invention and novelty for the future are best served by forgetting the past, and for them the strands which tie us to the tradition of the English language of the seventeenth century are still worth a tug.

...and the

one else—in the first instance, mother—with the intention of damaging and/or controlling figure. She pointed out how activity carried persecutory anxieties of great intensity in its trail for the projected-into figure liable to lose all separability and become identified with the spilt

paper "The Experience of the Skin in Early Object-Relations" (*International Journal of Psycho-Analysis*, Volume 49) posits a kind of mental skin that, for instance, stops the infant from feeling its fall to bits. The development of this skin allows for the emergence of some national identity.

sonalized as a thinker but a pair of
notion of the sexualized
couple. Blon himself goes a
way towards admitting that
theory of truth sounds far
mystifying if it is put forward
in terms of internal parents,
entirely ungodlike, who give birth
to thoughts as though though

the American; and the newest, the Indian, the two latter originating in the sixteenth century". Yet the tradition throughout the seventeenth century was, precisely, what the "blacker tradition" really amounted to. Andrews would not have seen the matter as Professor Fowler summarized it, though the

able. The difficulty comes from the engagement of the whole range of the faculties. In the closet or at the altar there is always the certainty that there are outside seething enemies, among whom most of life has to be lived. It is not only sinners who have to make a *Pilgrim's Progress*; an archbishop

and its possible relationship with the theology of Laud. He also has some fascinating material about the meeting-houses which are among the more delightful embodiments of Puritan and Quaker theology—even if not quite delightful enough to outweigh what one may call the negative architectural activity of

confusions have been tra
now sees, extraordinary.
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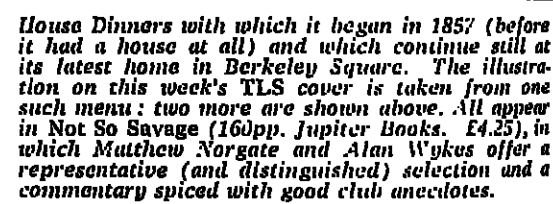
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A single-minded man

By Michael Scammell

Celina Fox



There are ways in which Irolaud occasionally conforms to the image of Banana Republic of the Western World assiduously foisted upon her from across the Irish Sea. One of the more bizarre instances is that you can wait at least three years to have a telephone installed in central Dublin, and then pick up an esoteric bilingual review of arts and letters and encounter an elegant, measured article on Irish culture and communications by the Minister for Posts and Telegraphs. It either makes it all much better, or much worse.

Returning, however, to the literary end, which predominates there can also be found a suitably flowery and exalted place on Lord Dunsany by Max Duperray, and some high, but substantiated, claims for Tom McIntyre's short stories by Peter Donnan. Towards the end of a *tour d'horizon* of Irish achievement in France, Professor Reidford dauntlessly tells us that "il paraît qu'il faut choisir: être Joycean ou bien Yeuxien". Judging by the exuberant variety which has been channelled into this volume, that is hardly a fair statement of the case.

Kit Wright

XX

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XX

...the preface the author
states that the book consists of
published chapter from the already
published August 1914 (the first
"node" or "node" in a minimum
of nodes planned to be a

But these speculative reasons, however plausible they may seem, are in the abstract, simply melt away in the face of the book's reality. For Lenin in *What Is to Be Done?* is a man with his own right, a tough, dogmatic work which requires no justification for its separate appearance, although reasons in plenty emerge from a reading of it.

The period that Solzhenitsyn covers and has extracted from his larger work for our prior consideration stretches from the triumph of 1918, shortly after the outbreak of war, when Lenin took sole

Nevertheless, the power and conviction of the narrative are such to sweep one over these obstacles particularly as Solzhenitsyn built to the central climax (in chapters 47, 48 and 49 of "October 1916").

actions described he is faithful to the known historical facts, but it all of a piece with his psychological interpretation. Solzhenitsyn is fraudulent, so there are no excursions here into Lenin's childhood or fan-

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small farm at South Almonds near
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in the management of a large estate.
His estates were still in his hands
when he died. In later life when he had
inherited his family farm at Brad-
field in Suffolk he was far more
successful, though he spent so much
of his money on trying out experiments
with new crops, new manures, and
implementations that he is not explaining
his financial returns were un-
impressive.

On two more much more important
issues, Professor Mingay goes a long
way to vindicate Young. First, he
shows that Young was never so much
aware of the social costs of
enclosures as he is supposed to have
been at his earlier writings. In later
life Young attacked the failure to
provide land for livestock and gardens
for the village poor during the
enclosures, and argued that it should
have been done more harshly and
expensive than it was. He could have
been right, though his attitude could have
been avoided. He also vindicates
Young's accuracy as a reporter by
showing that the famous tours were
carefully planned and that Young
took great trouble to ensure that the
information he obtained from the
farmers was accurate. He could be
right, though he did deliberate-
ly sought out innovators, and did not
seek to describe the general love-
of farming, like his contemporaries
William Marshall.

From all this Young emerges as
much more than a peripatetic and
prejudiced journeyman. He is a
major figure in the public life
of his time, and Professor Mingay has
performed a sterling service
adjusting the spotlight to give us
clear and well-focused picture
of Young's real contribution to agricul-
tural improvement.

